

them free. We say, according to our principles, all this was right; and this course was a little gratifying to us, and that, while the matter could be home in such a practical and personal case, a gentleman so identified with the movements of the Anti-Slavery Society feels himself impelled to abandon its principles and adopt ours as his rule of action.—*W. Chronicle.*

Such are the remarks with which our brother of the Vermont Chronicle prefaces an extract from one of his correspondents, who takes the same ground in reference to Mr. Birney's act of emancipation.

It appears singular to us that such kind of reasoning can have any force in well disciplined minds. Still it is not more strange than many other events of every day occurrence. The Emancipator, and other Abolition papers, can answer for themselves, but we hesitate not to say, that in this transaction Mr. Birney did not for a moment become a slaveholder in any sense as to come within the meaning of abolitionists, when they declare all slaveholding to be sin. Suppose a son has legally inherited ten thousand dollars in land from his father's estate, but finds, when he examines his title, that the father obtained that land fraudulently from his neighbors, and resolves immediately to restore it to its real owner. Suppose it is necessary, on account of some defect of law, for which he is not responsible, that his original deed should be relinquished, and a certificate of the case be prepared, in order to save the property from other claimants, would he be fraudulent, would he be guilty of theft, because he simply took the necessary methods to restore it to the rightful proprietor? Should we, because of this case, be authorized to say that all theft was not sinful?—that all fraudulent dealings were not dishonest? The truth is, there was no real slaveholding, nor intention of slaveholding, on the part of Mr. Birney. The law held them in its grasp, and Mr. Birney merely used the arm of the law that held them, to convey them where its hold should be immediately released. We are ready to admit the crime of such slaveholding, so far as the individual is concerned, in as many instances as can be numbered. Indeed, it would gratify us exceedingly to have it become immediate and universal.—We would not care if as many such legal transactions should take place before to-morrow morning as there are individual slaves and slaveholders in our country. Whatever sin could be predicated of them, would belong to the law, and the legislature that made it, and those who sustained it, not to those who abolished and defeated its purpose.—*N. Y. Evangelist.*

COMMUNICATIONS.

For the Philanthropist.

BAPTIST ANTI-SLAVERY CONVENTION.

Dr. BAILEY:—Some time since I saw in the Philanthropist, a circular sent out by a number of the Baptists in New York City, "To Baptist Conventions, Associations, Ministers &c. in the United States of America" to get at their minds, in reference to forming an "American Baptist Anti-Slavery Society." As I am a member of that denomination, and withal one among those who think that oppression is or out of the church of Christ, is high handed wickedness against God and man, I have taken an interest in bringing the subject before the church in this place to which I belong.

Objections were urged by some of the members against the church having anything to do with the matter. I will state one or two of them. "They don't want the subject brought into the Church." Would to God the accused thing was not in the church of Christ! What did Lucius Bolles D. D. Cor. Sec. Am. Bap. Board for Foreign Missions, say five years ago, in reference to a Baptist denomination at the South? "Our southern brethren are generally, both ministers and people slaveholders." There are none so blind as those who will not see. Another objection was, "It will break up churches, and cause disunion among us." But will not every candid and unprejudiced mind say, that the church of God can only be cemented together by oppression, injustice, and the tears, groans and heart's blood of the poor slave, the sooner such a wicked confederacy against God and truth is broken up the better? Yes, let the "wood, hay, and stubble," be removed, then the gold, silver, and precious stones will shine like a city that is on a hill.

After remarks on both sides, the following resolution was presented and adopted.

Resolved, That we respond our Amen, to the call for a Baptist Convention to adopt measures to cleanse the denomination from the sin of slavery."

I proposed a resolution similar to the above, to the Baptist church in Haverfield. What would have been the result had not Elder Hungerford been present, I know not. He is a Northern man with "southern principles."—I may say an ultra pro-slavery man. The church declined taking any action on the subject. I am convinced in my own mind, that nine tenths of the Baptists in Ohio, are not aware of the existence of the said circular. The Cross and Journal of Columbus, it may be supposed has not been very urgent in pressing the subject upon the churches. It is natural to draw this conclusion, from its dead silence upon the resolution brought forward by the Rev. Mr. Brisbane at the late Baptist Convention at Zanesville, on free discussion.

No, the down-trodden slave has nothing to expect from that quarter. Slaveholding professors at the South, are mostly rich, and when a call is made upon them, from the North for donations, and subscriptions to send the Bible &c. &c., to the heathen, they readily respond by sending freely dollars and cents. "This with many other things which could be mentioned, would perhaps unravel the mystery why some Editors, Ministers and churches are so silent on the delicate subject.

It seems there are about 60,000 Baptists in Virginia. Doubtless among them there is not a few slaveholding Elders, and the probability is, there are many of the same stamp, who are expecting to be ordained for the holy work of the ministry. But let the churches follow the scripture doctrines, in this matter, and not one of them in my humble opinion, would be allowed to fill the office of an Elder. There are three qualifications required, which it appears to me no slaveholder can possess. If there are any exceptions, the remarks will not apply to them. The first is, he shall be no "striker." Now all who hold men, women and children, as "goods and chattels," say the system cannot be supported without the whip. It matters not whether a minister use that cruel instrument himself, or employs some other person to do it for him, he is virtually the "striker." The second is, he shall not be "covetous." Where is the man I ask, who holds slaves from any other motive? And the third qualification is, he must have a good report of them which are without." Let the poor slave be divested of the fear of man, and speak from the bottom of his heart and soul, and what a woful "report" would he make of cold, nakedness, and hunger, of cruelty, tears and blood, of sundering from him the partner of his bosom, of sundering the closest ties of parent and child. Yes, a "report," which would bring to light what ought to make every American cheek to blush, and every human ear to tingle.

Yours for the slave,

JOSEPH HARDING.

There is encouragement when the Devil is thrown into consternation by a "little band of fanatics." With regard to "runaway slaves," God says, "hide the outcast"—he may not him that wandereth. Let my outcasts dwell with thee, be thou a covert to them from the face of the spoiler."

For the Philanthropist.

Beth Del. co. O. 11th, mo. 15th 1839.

G. BAILEY:—

Dear friend,—Last mail brought me the 17th ult. In regard to the question, "what became of the rioters of Marion?" &c. perhaps if I should say, nothing at all, it would be as near the truth as I shall get it.

From the indignation with which the outrageous conduct of the Virginians and their abettors was met by the citizens of Marion on the day of the riot, I was led to think that the arm of the law would fall heavily on the offenders; but this has not been the case. Whether the authorities of the place have turned non-resistants—or whether after the black man had effected his escape and his kidnappers were placed in the goal for a few hours where he had been thrust, they thought it sufficient punishment, I am unable to say. Possibly they were influenced by the fear of offending the South. Be this as it may—the four Virginians were soon released from jail by giving bonds of \$600 each, for their attendance at Court through its session, and allowed the limits of the town by their bail. Their trial came on for contempt of Court, and they were fined \$15, each, with the costs of Court. The fine, however, was remitted on their paying the costs.

Report says that their funds failed them and they were suffered to go off without paying either costs or fine; but for this I cannot vouch. From the best information I can obtain, I learn that the Grand Jury returned them guilty of riot and they gave their bonds of \$100 each, for their appearance at Court next term. I was informed last evening, that the Sheriff of Marion co. had written to some person in the neighborhood where they reside making inquiries respecting the individuals, giving a statement of the affair that took place at Marion, and had received in answer that they came altogether unharmed by the owner of the black man, that the Bill of sale produced to Court, was forged for that special purpose; and that the authorities there, were about to take them up for forgery and perjury—which would be done as soon as they could obtain the facts necessary in the case from Marion. So it would seem that the laws of Va. were like to be more rigidly enforced, even in regard to the exciting subject of slavery, than those of Ohio; but this may all be bluster got up for effect. Van Bibber, alias Donih, when asked in the course of his trial, under oath, if he was the rightful owner of Mitchell, answered in the negative, and said that Lewis was still the owner, and that they were going to take the black man to him.

I may, necessarily, to write in much haste, which may, in part, account for the incongruous manner in which I have written. Thou art at liberty to make whatever use of the facts I have stated, thou mayest think proper.

Thine truly,

A. L. BENEDICT.

P. S. I have heard of the safe arrival of the black man in Canada.

For the Philanthropist.

15th of 11th mo. 1839.

G. BAILEY:—

Dear friend, The Delaware co. Anti-Slavery Society, held its Annual meeting at Walde on the 11th of 11th mo. 1839. All the Township societies were represented except Berlin.

The following officers were appointed for the ensuing year, viz. President, O. D. Hough, Recording Secretary, D. Osborn, Corresponding Secretary, A. L. Benedict, Treasurer Joseph Eaton.

On motion a committee was appointed consisting of two from each of the Township societies, to circulate petitions to the National and State Legislatures.

Henry Shedd, of Mount Gilead, moved the following resolutions, which were ably supported by himself and Amos McFarland of Utica, Ohio, and unanimously adopted.

Resolved, That slavery is a Heaven-daring sin—a gross violation of the sacred and precious rights of man, utterly inconsistent with the law of God and totally irreconcilable with the principles and spirit of the gospel of Jesus Christ and ought to be immediately abolished.

Resolved, That slavery has become so interwoven in the policy of the American Churches—of the American government, and of many of the States; and is a system involving so many ecclesiastical, political, commercial, and social interests, that great wisdom, zeal, kindness patience, and perseverance are demanded on the part of all those who are laboring to effect its entire and immediate abolition.

We have not been unmindful of your pressing want of funds; but we have been unable to assist you much.

Although the society in this place numbers a good many names on its roll, yet the burden of raising money falls on a few, who are by no means in easy circumstances. Many persons seem to think that when they have signed an A. S. Constitution, that is all that is to be done, and that nothing more is to be expected from them.

DANIEL OSBORN, Sec't.

EDUCATION AMONG COLORED PEOPLE—REPORT.

It is generally known, that the superintendence of schools among the colored people of this state has been assumed by the female Abolitionists of Ohio. Many of them being present at our last anniversary, met in convention, at which time the report of the Corresponding Secretary was read. An order was taken, that the report, or so much of it, as the editor might think proper, should be published in the Philanthropist. The report was exceedingly interesting; and why we have withheld any notice of it so long from our readers, we cannot tell.

After alluding to the disabilities under which the colored people labor, the responsibilities of Christians in regard to their education, &c., the report proceeds:—

If this be a correct view of the subject and still their services are needed by the world and demanded by God, then it is the duty of the American church to bestow their first missionary efforts upon them.

God has placed a few of them in our midst, and he is by his Providence saying unto us, "Lovest thou me?" then "Feed my lambs." In an intellectual and moral sense, they are starved, cold and naked, and will perish in this condition unless we hear and obey the voice of our Father and their Father.

And we record with gratitude the fact that some few have attempted to obey this command. Within the last five years the aggregate of time during which colored schools have been taught by white persons, has amounted to more than fifty years.—About three-fourths of this work has been performed by women, and few of us have any correct idea of the opposition they have met and the difficulties they have encountered. They have been treated with the utmost scorn and contempt by those whose high professions of Christianity should have made them their strongest friends.

And people have generally appeared to think, that these teachers had not only disgraced themselves by engaging in such an employment, but that this disgrace would rest, in some degree, on any one who boarded them. Hence it has been exceedingly difficult for them to hire board. And some have been forced to leave their boarding-houses at a moment's warning; either to save the sinking reputation of the house, or to save themselves and the family from the fury of the mob.

In one village where the teachers had been thus expelled from their boarding-houses they searched in vain for another, or for a room to rent, for several days; and then concluded they would hire one of the vacant rooms in the County Jail. Soon after this decision they heard of a room which they succeeded in hiring, and they then boarded themselves. Many teachers have been obliged to do this and live on the plainest, cheapest fare, and yet their tuition bills would not pay their expenses.—Some have paid their board by assisting in the domestic duties of the family who were kind enough to give them a home.

In some places their school-houses have been mobbed, and books, papers, and every moveable thing in them destroyed, and in three instances the houses burned to ashes. Where the rage of opposers was sufficiently strong, to carry them to such extremes, the teachers have been insulted, and stoned, and their lives repeatedly threatened. They could not feel that they were safe when they walked the streets, nor even when they reclined on their pillows;—yet they have not been disheartened or unwilling to continue in an employment which drew upon them so much contempt, and exposed them to so much danger. In alluding to this subject, one of them writes: "Since I have been engaged in teaching colored schools, I have experienced the truth of these Scripture assertions, 'It is more blessed to give than to receive.' 'Blessed are they who are persecuted for righteousness sake.' All the threatening frowns and abuses I have met with has not made me the least unhappy." Yet her school-house had been mobbed, and she expelled from her boarding-house. While hiring a room and boarding herself, she was many times so nearly destitute of food and money, that she knew not one day how she could obtain a supply for the next. At such times she used to say to her scholars, "Tell your parents that unless they send me some money to buy bread, I can keep school no longer."

Then they would send enough to last her a few days or a few weeks.

But these teachers are not the only women who have labored with all their heart for the benefit of the oppressed. There are a few warm hearted, noble spirited, christian women who have by their kind assistance and kinder sympathy, greatly aided and encouraged these teachers.

Some have denied themselves many an hour of leisure or put aside their own domestic cares, that they might be enabled to render this assistance.—Others have dispensed with articles of furniture or clothing which they had considered useful or ornamental. And many a poor child has been protected from the cold, and placed in school by their benevolence.

I have thus endeavored, dear sisters, to bring this subject before our minds. The testimony and facts adduced seem to prove that the free colored people are, with few exceptions, in a deplorable state.

And they are kept in this condition by our nation, yes, by our church. Thousands of this wronged and ignorant people are scattered through this state.

And there are also individuals amongst us who are willing and anxious to instruct them if they can while doing it to be clothed and fed. Can this be done? Is there compassion? Is there sympathy? Is there benevolence? Is there christianity enough among us to carry forward this work of educating the free colored people? Or shall they be left to grope their way in ignorance and darkness, as they have done for generations past, the victims of oppression, prejudice and crime?

I cannot believe that the Anti-Slavery women of Ohio will give up this enterprise so auspiciously begun.

One agent, two years ago, assisted in obtaining twenty-four teachers. All of these schools may be kept in constant operation if we will lend a helping hand. We ought also to employ an agent this year to visit from settlement to settlement—encourage and aid in supporting schools—to obtain teachers—to lecture on temperance, education, industry, economy, agriculture, mechanics and inculcate the pure principles of christianity.

Though we have had no agent the past year, a benevolent individual who has taught a colored school about two years and a half, volunteered his services, and visited several colored settlements, and obtained teachers for them.

A few extracts from letters of teachers will show us what encouragement we have for increased and continued exertions in this department of labor, and also the spirit and character of the teachers themselves. O, that this Convention might catch the spirit of their self-denying enterprise.

First, The capacity of the children to improve. The testimony of teachers is uniform.

Clarissa Wright, who taught two years in Chillicothe, assisted six months by her sister, and three months by her brother, says that the progress of the pupils is good. Shubal Carver of Oberlin, assisted by his sister, has taught in the same place during the past winter. He says, "Although I have taught many white schools, yet I think my school in Chillicothe one of the most interesting. Some who visited my school and were acquainted with the common schools in the region, pronounced it in advance of most of them in all the branches taught in them. The children make more rapid progress than the adults. I had a number of adults that attended very regularly, and made good proficiency. One old gentleman more than 50 years of age attended, who was a slave a little more than two years since. He bought himself by paying \$450. He came to Chillicothe to go to school that he might learn to read the Bible and Hymn Book. 'O, if I could only read these,' he would say, 'I would be satisfied.'"

The Teacher in Shelby county says:—"I never had scholars make that proficiency before which they made, although I have taught school much."

The Teacher in Dayton writes:—"I commenced school here a little more than a year ago. They have never had any school here before. The scholars have improved as fast as any I have ever taught. Some that commenced in their letters, can now read quite intelligibly and write a fair hand, and have commenced studying Arithmetic."

The Teacher at Springfield says:—"As to the comparative improvement of the school, I think they made better progress than any other that I ever taught or attended."

The Teacher at Wayne, Jefferson county, in speaking of her pupils says: "They improve as fast as I have ever known white children to do." The teacher of Milton Township, Jackson co., writes: "They seem to have a good thirst for knowledge. I never saw a school learn faster than they did last winter."

Teachers in Cincinnati write: "Our expectations have been more than realized. We have never seen scholars learn faster, although we have taught years in other places. Individuals who have visited the schools have expressed much surprise at the mental activity and rapid advancement which they have discovered."

The Teacher in Cleveland writes: "They showed more anxiety to obtain knowledge, and more perseverance than any scholars I ever saw."

From Cabin Creek, the Teacher writes: "As it respects their intellectual condition, some of the heads of families cannot read; others are fast learners, even attending school with the grand-children, that they may learn to read the Scriptures."

Two benevolent young ladies from the Society of Friends, magnanimously volunteered to teach a school among them the past summer, and their labors were crowned with good success. In November I took charge of the school. At first, there were but a few scholars, but soon interest, like

leaves, began to diffuse itself among both parents and children. The importance and advantages of an education were often held up before them, particularly the young men, many of whom did honor to themselves by the improvement they made. Some six or eight young men and women came 15 or 20 miles and hired their board in order to avail themselves of the advantages of the school. Others wished to attend, but the school was already full to overflowing. A large portion of the school was composed of adults who gladly laid aside their axes, farming utensils and secular affairs to cultivate the nobler part of man."

Teachers in Mercer county say: "Scholars make great improvement. They love their books so well that they study not merely in the school-room, but learn good lessons at home."

The Teacher at Red Oak, Brown county, has a school of colored and white children and youth. She writes: "All have been regular in their attendance, and none more so than the colored pupils. I have been engaged in teaching some years, and I can safely say, I never saw scholars either colored or white, who were more studious, or obedient, or who made better progress in study, than the colored part of our school. Some of them had never attended any school; others were prepared to join our most advanced classes in Arithmetic, History, &c."

Such testimonials establish beyond a doubt their capacity for improvement, and in this respect render the labors of the teachers very pleasant. But this does not cover all the ground. There are yet many obstacles to be surmounted, and difficulties to be overcome. A few extracts from letters will show the nature of these obstacles.

A Teacher in Cincinnati writes: "The government of our schools is rendered very difficult from the fact that the instructions of the school-room are counteracted not only by the example, but by the precepts of the parents. We inculcate forgiveness of injuries and they revenge."

The Teacher at Wayne says: "The ignorance of parents respecting the proper method of managing their children at home, brings the burden of government upon my shoulders with a ten fold weight. During school-hours they are easily kept in order, but when from under my eye, I constantly hear complaints of their quarreling and fighting."

Another great obstacle is the unwillingness or inability of parents to supply their children with books. Some will send their children to school with an old almanac, or history, or sermon book, and say they can as well learn in them as in any other book. One man sent a little girl to school with a part of a spelling book, and said she did not need any other book till she had learned it; though he would not at the earnest solicitation of the teacher, spend twenty-five cents for a reading book, yet he was worth several thousand dollars.

The teacher at Dayton writes: "There are several persons who have sent to school ever since it commenced, (nearly a year) who have not paid a cent, and will not even get their children books, or furnish me money to do it. And they are able healthy men and women. I have repeatedly asked for it, and they are often promised. I have got a comfortable little room and live alone, and find it pleasant to be so board out."

The Teacher in Wayne says: "Another difficulty is in getting to and from school, as the nearest suitable place to board (where I would be admitted into the family) is more than a mile from the school house, and a very hilly road with a creek to cross, which is sometimes impassable on foot."

Another Teacher writes: "You ask where we found a boarding place, after being turned out of the one we occupied. Suffice it to say, we were never compelled to lodge in the streets, or board in jail."

Another difficulty is in obtaining suitable school rooms. One teacher said she thought her health had been greatly impaired by teaching in a house where the windows were badly broken, and the roof was so bad that more than half of the floor would be wet by every rain.

One teacher who commenced her school in the summer in a very open house, had a vacation on the approach of cold weather, that the people might have time to repair it. With the understanding that the house should be completed, she returned in two weeks. Nothing had been done. The school must either be given up or the house repaired. So with the necessary materials, she went to work herself, and the house was soon completed.

Another teacher who has since been there one winter, on making application for some one to saw wood for her, was answered, "Miss — used to saw her own wood."

The compensation which these teachers have received for their laborious services, has been very little; not more than four have received money enough of the colored people to pay their board.

One of them writes: "For one year's services I received from fifty to fifty-five dollars. Board, \$1.50 per week when I hired board, (part of the time I worked for my board), and a small part of the time I hired a room and boarded myself."

Another Teacher writes: "Previous to my commencing my school, the colored people agreed to pay to the man who boarded me \$1.00 per week. Only one fourth part is paid, and it is six months since I closed my school. The teacher of the winter school boarded at the same place, and as his bill is unpaid, the family are unwilling to board another teacher until they have received compensation for the past. This is the only comfortable boarding place in the neighborhood. This is one reason why I do not teach there this summer; another is the want of pecuniary aid myself. A very small portion of this would serve me, but as my own education is yet unfinished, I think it necessary when I teach at all, to teach where I can receive a little of that kind of aid until my education is completed."

The Teacher at Brown county, last winter writes: "They were only able to pay my board.—A young man has offered to take the school for a few months on very reasonable terms, yet I do not think it will be possible for them to give him more than half a support."

The Teacher in Chillicothe last winter writes: "The children generally pay twelve and a-half cents a week in advance, which goes to the teacher."

The Teacher writes from Springfield: "I taught school in this place five months, was sustained entirely by the colored people, except a few small gifts from persons in the place friendly to the school."

One Teacher who worked night and morning to pay her board writes: "They have subscribed but about ten dollars for this quarter."

Another Teacher, when giving her reasons why she thought of teaching a white school for a few months, says: "I thought I could not earn money enough this fall to clothe myself—bear my expenses to a colored settlement, and live upon what I get there, and I concluded it would be better to remain here until spring. But if money can be had, I am ready and willing to go and have a choice in going soon."

Another writes: "The Anti-Slavery Society pledged a small sum of money for the support of the school last summer, a little more than one-half of which I have received, but they have perhaps appropriated the rest where it was more needed. If so, I am heartily glad of it, for the consciousness of having done my duty, is a richer reward than money can bestow. I hope ere long to be able to enter the field again."

"The satisfaction one feels in laboring to do good among them, especially when the blessing of the Lord is added, is good pay enough though the pecuniary reward is small."

"I have been at home for a week enjoying myself in the society of friends, which, after an absence of eleven weeks, is particularly delightful to one accustomed to confinement. I have now been at home long enough, and feel quite impatient to get among my little charge again."

Another writes: "I must tell you again that my school is very full, pleasant and interesting, and I find the moments that I spend here the happiest decidedly that I see."

One woman in speaking of a teacher says: "She seems devoted to the cause and is willing to live on bread and water if she can do them good."

These extracts show the spirit of the teachers.

The Teacher at Chillicothe last winter in speaking of their moral and religious character, says:—"They had a large Temperance Society when I went there, pledged to abstain from ardent spirits. Last winter they formed a society of 70 members, on the principle of entire abstinence from all that intoxicates. There has been an interesting revival among them during the past winter. The meetings were still and solemn. I do not know the number of conversions; many were indulging hopes, most of whom, I think, gave good evidence of piety."

The Teacher from Shelby county writes: "I formed a Temperance Society among them on the principle of entire abstinence from all intoxicating liquors, consisting of eighty members all over eight years of age."

The Teacher at Cabin Creek writes, "a large number of them are professors of religion. One-half or more of the heads of families are members of the church. Many of whom show plainly by their godly walk and conversation, that they seek a better, that is a heavenly country."

Of the colored people at Lexington, the Teacher writes: "They have a large Temperance Society, and are very zealous in the cause."

The Teacher at Springfield says: "As to their religious and moral character, their religion seems to consist principally in having good meetings.—As to living out of the spirit of the gospel, they are in many things remarkably deficient, especially in indulging the spirit of revenge. It seems to be exceedingly hard for even church members to learn that this practice is wrong."

One of the Teachers in Brown county, in the neighborhood of Sardina, says: "Nearly all who have arrived at a sufficient age are members of a Temperance Society; between 30 and 40 of whom joined last winter. A striking change was produced last winter by a revival of religion, with which the settlement was blessed. Forty-four were received into the church which now contains about seventy members." The converts generally give very satisfactory evidence of having become new creatures in Christ Jesus."

A pious Teacher, in addition to his labors in school, may exert a great influence and be very useful among them by giving instructions in their meetings, in the sabbath-school, and in their families; and especially by being himself a living illustration of the spirit of the gospel.—If it were necessary, I might go more into detail, and name some things which are not as they should be—things which at first glance appear discouraging. But these may all be described and accounted for by a single word—they have been SLAVES.

There are too, some things especially encouraging. One word is also sufficient to express these. They are MEN.

Without mentioning further particulars, let me say that a person who loves to go about doing good need not desire and can hardly expect to find a more interesting field of labor. The people feel their ignorance and desire instruction, and their character may be easily moulded by those in whom they have confidence.—It is now an important time with them. They are struggling to work their way upward through the rubbish which slavery, oppression and prejudice have heaped upon them. If their friends will lend a helping hand they may soon rise above their discouragements, and though in their corporeal, mental and moral nature, they may always wear the scars of the wounds they have received, yet with a little care they may live, blessings to thousands and to the world.

SUSAN E. WATTLES,

Corresponding Secretary of the Ohio Female A. S. Association, in behalf of the Central Committee of Correspondence.

For the Philanthropist.

MINISTERIAL RESPONSIBILITY.

The following is the principal part of a letter addressed some time ago, by a woman of Ohio, to a prominent minister in the M. E. Church, since deceased.

REV. SIR:—

God hath given you talents, education, and influence, and placed you as a watchman on Zion's walls. We respectfully intreat you, in pursuance of your high commission faithfully to warn your straying countrymen, the law was made for good offenders, among whom are "man-stealers." We conjure you, to cease from making merchandise of the souls and bodies of men, for whom Christ shed his precious blood—we implore you to equip yourself with the whole armor of God, and to come up to the help of the Lord against the mighty, as did the primitive fathers of the Methodist Church, fearlessly proclaiming the whole truth on this all important subject. If the church in her different branches, had thus faithfully declared the whole counsel of God, on this momentous subject, slavery, as ashamed, would long ere now, have hid its head, in this Christian Republic. If the church would now come out, in one solid phalanx, in the majesty of Divine truth, and lift her united testimony against slavery, it could not long withstand so potent an adversary. Also to rebuke that wicked prejudice, which is the offspring of slavery, the hatred of our fellow man, knowing "whosoever hateth his brother is a murderer." If it were faithfully done, we should not be compelled, to the necessity of expatriation. If the money which is expended on their removal, was appropriated for the promotion of their intellectual and moral cultivation, in this, it may emphatically be said their own country, it would appear to us more like the fruits of Christianity. What a reproach to the church and her ministers, who are to be the light of the world and the salt of the earth, and are clothed with all the panoply of heaven when their Divine master has promised his gracious presence to go with them! But on their part, they are to teach all things whatsoever HE has commanded. The fundamental principle of which is, as it respects our fellow man, "whatsoever ye would, that men should do unto you, do ye even so to them." We repeat it, what a reproach to the church, more particularly her ministers, that our down-trodden fellow man who is literally robbed, and his life made bitter with hard bondage, is to be believed by Samaritans (voluntary associations) where priests and Levites are passing by on the other side, nay more, throwing obstacles in the way! What a disgrace to religion that they should enter the arena, to contend against their fellow man having his natural rights, with which a beneficent God has endowed every human being—without the enjoyment of which God is robbed of his services! Thus the sixth part of our population, is deprived of every right, that makes life desirable, without any human aid. The civil government, which is designed by God, for the protection of the weak and defence-

less, is the inflicter of the wrong and refuses to hand oppression and so they say it up! The Anti-Slavery enterprise, should be carried on by the aid of a number of the men of the church as a body is folding her arms in indolence, (with some honorable exceptions) the Commissioned ambassadors and soldiers of war, and preach the gospel to every creature, and long and loud through the voice of the breadth of the land? When there are such flagrant violations of the commands of their master, the professed Christian Republic, by wicked law, created, even removing the key of knowledge, ignorant perishing sinners; thus refusing to enter heaven themselves, and hindering others from entering, by bringing up the children, in the nurture and admonition of the Lord; disannulling the law of God, honor thy father and mother—sundering the strong ties of natural affection—by the fingers of God, which he has said let no sunder—will not God visit for these things, he not be avenged on such a nation as this?

From the rancor, and malignity which are manifested when these things are removed, it appears that the Devil has come down onto us, giving great wrath, because he knoweth he hath a short time, as it is evident that the whole of our fellow men as goods and chattels is one of the strong citadels, and a great obstruction to the prosperity and virtue with which abolitionists are assailed, hitherto altogether unknown in our country, for merely enforcing the practice of doctrines contained in the Declaration of Independence, which is loudly responded to by our racial nation, who say, and do not a type of shame! I! where is thy blue? O bearing testimony against these evils, a noble hero, Lovejoy made himself a prey, and judging from the manner in which Mr. Lovejoy was treated, the manner in which Mr. Lovejoy was treated, at the time of his fall, was not entirely exempt from censure; as was the case of good Josiah, who, at Megiddo. It may be said, that we cannot peace of community, it would endanger the peace of the Church. Will procrastination make it so, that a future day it is to be entailed on our children, that he did not come to send peace on the earth, a sword, mankind in all ages have become violent, when there was an attempt made to exert any right eye, or right hand sin. Are we our Southern brethren's enemy, because we do not them the truth? It is not because we do not them, God knoweth; faithful are the words such friends, that faithfully warn us of our danger. "Such smiting should not break their heads," remove the accursed thing, then we will see the good thing, and come to dwell upon it in unity as becometh brethren. We would not importunately entreat you, christian brother, to refrain from these men, who are associated together for the purpose of advocating the cause of the senseless slave, as nothing but christian philanthropy, could induce them to such an enterprise, least a majority of them. We believe that God raised up those fearless spirits, to awaken this slumbering nation—we believe they are as it were, "waiting in the gap," that God's judgment may be poured on us as a nation.

This is the scripture declaration verified, that that are not, are to bring to nought, things that are as these societies, legitimately belong to the Church as States, and appear to be one of the means in the hands of God, destined, to uproot that curse and disgrace of mankind, slavery. Thus the church for her delinquency, is providentially rebuked, and a bright gem plucked from diadem.

REV. SIR,—I make no apology, being a female for thus addressing you on this subject, as I have often spoken by them. "He hath chosen weak things of the world." We believe it may be we owe one another, whether male or female we saw with a female who was addressing sweet Palamist, and appointed King of Israel. It would be no grief unto thee, nor offense of thine unto thee: when you are about to be called before the bar of God, that you received the admittance of a female, and opened your

POLITICAL ACTION.—We have said so much in our last number, against the project of a political organization, that some may think it is not to be understood. We are zealous for political action, in a right way. We believe, we ought to carry our principles to the polls, and there make them paramount,—without, however, organizing a separate party.

—Since publishing our plan of operation, we have been informed by Mr. Butts, that Mr. Fairchild was also transferred from the Parent Society to ours. Two more agents have, also, recently been commissioned by us—Esq. Owen of Cincinnati, and Mr. J. H. Kedzie of Yellow Springs, Greene county. The following, then, are our agents:—Messrs. Boyle, Butts, Winans, Streeter, Fairchild, Kedzie, Owen and Winans—9. As some changes have been made in regard to their fields of labor, we may as well repeat again where they are at present located.

Winans—Portage, Stark, Columbiana and Carroll.
Mr. Streeter—Crawford, Seneca, Marion and Highland.
Mr. Butts—Greene, Clark and Mason.
Mr. Fairchild—Harrison, Jefferson and Belmont.
Mr. Owen—Erie, Huron, Lorain and Meigs.
Mr. Kedzie—Miami, Champaign and Logan.
Mr. Smith, of course, will travel on the Republican.

Messrs. Butts and Boyle are not confined to any particular counties.

If any of these agents have not yet received instructions, as to where they shall operate, they can learn the mind of the committee from the statement above.

REPORT ON SCHOOLS AMONG COLORED PEOPLE.—This report, which may be found in to-day's paper, is a very interesting document. If any of us wish to obtain a proper conception of the means of the College of Teachers, in refusing to commend the efforts of colored people to educate themselves, and to encourage the self-devoted white young men and women, who have aided them in this matter, let him read this document.—How is it possible for a christian people, to neglect a class of persons, so destitute and yet so resolved, in the midst of their destitution, to acquire knowledge?

THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY is active as will be seen by articles republished in another column from the British Emancipator. They are now laboring to prevent the recognition of Texas, by Great Britain, unless she agree to put an end to her slavery. One thing more they have done, the result of which we are anxious to learn. They have deputed a committee to wait upon Daniel Webster, to endeavor to enlist his sympathies and services in the cause of abolition. However, the great statesman was not to be caught. The United States are not Great Britain.

LORD BROUGHAM.—We understand that Lord Brougham is expected to visit this country in the course of next year. How would an anti-slavery deed be received from him by our countrymen? Would they lynch him?

MA. BOYLE.—We have received from Mr. Boyle an account of his labors, which we will publish in our next. Our agents are all actively at work.

REPORTS OF AGENTS.—All our agents, by order of the Executive Committee, are instructed to forward at stated periods, reports of their operations. We must soon be able to furnish much interesting matter of this kind to our readers.

ABOLITION, A RELIGIOUS ENTERPRISE.—We are more than ever convinced, that the success of our enterprise depends mainly on the religious enthusiasm excited in its behalf. The object of a political party are necessarily selfish.—(We use not the term in its odious sense.) Such a party proposes to itself certain regulations with regard to trade, manufactures, the currency, and similar subjects,—all of which concern the worldly interests of the citizen. No appeals to conscience or humanity are required, to harmonize its members or impel them to action;—they are interested for themselves. Self-interest is a strong, ever-acting force. Convince men that a measure will bring them profit, and vigorous effort is the result. But, where the good of others is chiefly concerned, the all powerful influence of this ever-acting force is wanting. Other motives must be addressed; and among them all, but one can supply the place of self interest;—the sense of religious duty. If the energies of this principle can be enlisted, we have hold of a power, than which there is none higher or stronger in human nature. The abolition enterprise in the free states, embracing as it does a purely philanthropic object, must, therefore, be dependent on any weaker sentiment than that of solemn duty to God and man. Where this is wanting, political machinery and all the selfish considerations that can be urged on the many reasons why we repudiate the idea of an abolition political organization. Who ever heard of a political party, created, and continuing to exist, solely in view of a benevolent object?

We cannot but think that there is less religious enthusiasm among abolitionists than there was a year or two since; and we fear this is proved by their reluctant and sparse contributions. Where they are under the full influence of a strong sense of duty, the heart expands, self is lost sight of, money and time and talents are poured out like water in the service of God. But, abolitionists have become distracted by political disputations. They have formed a political party, and their zeal now marks the zeal of other political parties. Some, we fear, have learned to undervalue the dissemination

of truth by the press and the pulpit, as means for rectifying public sentiment. They have hit upon a cheaper and more expeditious way. Throwing a vote will save them from the disagreeable necessity of throwing their money into the treasury of our societies. Books and pamphlets and papers are all well enough, but voting is the one thing needful. We doubt not that the sinews of our enterprise are relaxing under this very influence. O, for the simplicity and religious earnestness which, until lately, characterized abolition efforts! Then our hands were held up—friends gave liberally—the press had not to be stopped for want of funds—words of encouragement rolled in on us from every quarter—lecturers filled the land—and every abolitionist was a centre of widely-spreading influence in the community.

If we lose our hold on the conscience of the public, we lose more than the ballot box will gain for us. The hope of arousing the free states by exposing to them the insidious wiles of slavery, the dishonor it inflicts on our country, the encroachments it threatens on our rights, is visionary. Some daring outrage may excite them for a moment—it is only for a moment, and again all is calm. They feel that they are free, and that it is idle to apprehend the introduction of slavery within their territories. They know that they are prosperous: what care they for the disasters which slavery may bring on the future generation? What care they indeed, unless you can make their citizens feel before God, that they are religiously bound to speak for the bondman?

Show them their moral responsibility in this matter; enlist in behalf of the slave the religious enthusiasm of the public, and you have gained all you can gain in the free states. The people there will quickly obliterate every impression which slavery has made among them, and will speak and act, firmly and perseveringly, until the South be compelled to proclaim the year of Jubilee.

NEW YORK.—The election is over. Both parties have been deeply mortified in their turn; the Whigs, because they lost the city, and the Democrats, because they lost the State. Both have rejoiced, the Democrats at obtaining a majority of 1800 in the city, securing the choice of their entire ticket, senator, assemblymen, register, &c., and the Whigs at obtaining a majority of 6 in the Senate and 8 in the Assembly, securing a clear majority of 14 in joint-ballot, and the consequent reelection of N. P. Talmadge to the U. S. Senate; where, five years ago, he voted in favor of the nullification of the tariff, and the endorsement of the deputy postmaster of every village in the slaveholding States. Both parties seem to agree in expressing their unfeigned satisfaction at finding that the abolitionists in the city have not increased their vote beyond the last year, not perceiving that a small body of men, who act from principle, stand firm, and are moreover CLEARLY RIGHT, must, in the end, bring the whole community to their mark. Mr. Birney's vote for Senator was about 200 out of 39,103 votes cast.—Emancipator.

"Who act from principle, stand firm, and are moreover CLEARLY RIGHT."—Does not the Emancipator here beg the whole question? We, with many others, perhaps a majority of abolitionists, deny that they are "CLEARLY RIGHT." They may hold right principles, but the attitude they assume in which to maintain them, may be clearly wrong.

The abolition vote in New York was only 200!! Does this great city number but two hundred abolitionists? This speaks little in favor of the experiment; for certainly there must be five times that number of good abolitionists in the city of New York!

MASSACHUSETTS.—In Massachusetts, where the new political experiment has found but little favor, several abolitionists were put in nomination previously to the late election, by both political parties. This is the way we may expect abolition will work. Give abolition sentiment a predominance in any district, and political parties will be compelled to put up good anti-slavery candidates. It will follow as a matter of course. Massachusetts is ahead of all the other states in anti-slavery sentiment, and anti-slavery reform in legislation. She has got along very well certainly, without a separate political organization.

ABOLITIONISTS AND THE PAINESVILLE REPUBLICAN.—Who would have thought that the democracy of Ohio should furnish a teacher for abolitionists?—The editor of the Painesville Republican has recently assumed this character. He has come to the conclusion, that abolition must be agitated if at all, as a political question, that it is revolutionary, and that consistency requires of the abolitionist that he be a revolutionist. Those who fall short of the standard of abolitionism he has reared, he will not allow are true friends of the cause. We apprehend the object of this New Light is, to divide still more the abolition ranks in Geauga. We hope the good sense of our friends in that region will disappoint the device.

Certain positions taken by the Republican, it may not be amiss to examine. "No man," it remarks, "in his senses, can deny that slavery is not only a moral, but political evil, constitutionally so; and to remove the evil it is indispensably necessary to make it a political question. If it is proper at all to make it a subject of discussion; if it is right to agitate the question at all in the non-slaveholding states, it most certainly should be considered in a political and moral point of view."

It is granted that slavery in the south is a "political evil, constitutionally so;" but, before the subject of its abolition can become to us a political question, it must be proved that by the Federal Constitution, the free states have co-ordinate power with the slave states, or power to any extent, to abolish slavery. Abolitionists in the constitutions of the parent and state societies have always conceded that the power to legislate for its abolition, resides solely in the slaveholding states. Therefore the question of abolition, so far as it regards state-slavery, cannot be held by them as a political question. A political party, organized expressly to procure an amendment to the federal constitution, conferring on Congress power over the subject, would be entirely constitutional; but, until such amendment be had, the abolition of slavery in the states must remain with abolitionists, a purely moral question—to be agitated alone by moral means. Hence, the manifest impropriety of forming a political party in the free states, for the accomplishment of this great object.

Neither does it follow that, because it is proper for us to discuss the subject of state-slavery, it is proper or necessary for us to act upon it politically. For, while the federal constitution has left the right of discussion unrestricted, it has secured to the states in which slavery exists, the exclusive right of its political management. Deducting from the position commented on, by an indecorable kind of logic, that abolition is revolutionary, and that the abolitionist is bound, in accordance with his principles, to shoulder his musket in behalf of the slaves, should they strike for liberty, the Republican next remarks:—"The question then arises, whether the citizens of one state as patriots and christians, who are sworn to support the constitution of the United States have any moral or political right to set on foot, a rebellion in a neighboring state, which has for its object, an entire change in the political institutions of that state. This is the true question at issue between the abolitionists and anti-abolitionists. We think they have not—but it is a question which will afford grounds for plausible argument on both sides."

We differ with the Republican. In our opinion, not one "plausible argument" can be adduced in favor of a right to do any such thing. The question thus raised by this editor is soon decided.—Abolitionists disclaim all right to excite rebellion among the slaves, and leave it to one of the leaders of the democracy of Ohio to find how many plausible arguments can be urged in favor of so diabolical a measure.

The Republican winds up its long article on this subject, with the following novel declaration. "For it is idle to talk of the propriety of merely exerting our moral energies as a nation, to effect an object, to accomplish which, an appeal to physical force would under any circumstances, be unjustifiable or impolitic."

We are "exerting our moral energies as a nation" against the superstition and idolatry of the heathen; but, it is idle to do so, because an appeal to physical force in furtherance of this object, under any circumstances, would be "unjustifiable and impolitic!" We are "exerting our moral energies, as a nation," against intemperance in Great Britain and in our own country; but it is idle to do so, since it would be "unjustifiable and impolitic" to whip the drunkard into habits of industry!

The truth is, nearly all the moral enterprises of the age are founded on precisely an opposite principle, to wit: that the moral energies of a nation ought to be exerted against this evil and that evil, because "physical force" would not only be "unjustifiable and impolitic," but wicked and absurd.

We fear the editor of the Republican has not well weighed the power of moral effort. But, how can we blame him for this, when we see so many abolitionists, in apparent doubt as to the efficacy of preaching the truth, resorting to political weapons, as instrumentalities for propagating their sentiments? Go to the ballot-box, because it is your duty—and there make your principles felt.—But, when you would make others think like you, take truth with you, address their understanding, appeal to their conscience, and success will crown you.

The Abolitionists.—The Abolitionists at Oakland in this county, have already begun to reap the fruit of their harvest, for we are informed that a few days ago, Dr. Brooke of that place, and one or two other individuals were arrested on the charge of having during the hours of night proceeded to, and instigated the slaves of some man who was passing through Warren county, to make their escape. The blacks have all fled and left the individual here, and some say, penniless. The Doctor and the others are held to bail we understand in \$1500 each.—Huntington Democrat.

Will some of our friends furnish us with the facts of this case?—Monition, we rejoice at the escape of the slaves. What business has a slaveholder to insult the free citizens of Ohio, by dragging his human chattels through their state? He violates the constitution of the state by so doing, and Dr. Brooke or any other man would be perfectly justified in advising slaves, thus brought upon our soil, to assume their liberty. We would do it ourselves, in the face of the slaveholder and his ruffianial menials.

ARNOLD BUFFUM delivered a lecture, two hours long, last Tuesday evening, in Mr. Blanchard's Church. We regret that owing to a very limited notice, the audience was small. It was a noble lecture. We almost envy Indiana the services of such a man as Arnold Buffum. No wonder Prentice of the Louisville (Ky.) Journal speaks of him in such flattering terms. We cut the following paragraph from that paper of the 16th inst.

"The American Anti-Slavery Society has delegated ten lecturers to different portions of the United States. They have sent Mr. Arnold Buffum to Indiana. We used to know Mr. Buffum very intimately, we lived within a few miles of him nearly twenty years. He is a fine old Quaker gentleman, learned, energetic, eloquent, and possessed of as benevolent a heart as ever throbbed in a human bosom.—However deplorable may be his delusion upon the subject of abolition, we know him to be honest in it; and we sincerely hope, that during his pilgrimage in the West, away from the interesting and high-souled daughters that bless his domestic fireside, he will be treated with no personal unkindness."

DETERMINED SERVILITY.—Perhaps the New York Christian Advocate and Journal is as eminent an adept in the art of servile expunging, as any paper in the country. From the Zion's Watchman, we learn that its editors once altered an account of a Temperance meeting, held in London, for the purpose of keeping out of their columns a testimony from England in favor of George Thompson Esq., as a friend of the Temperance cause: that they once altered a revival notice from Utica, for the purpose of keeping out of their columns a simple statement of the fact, that the Rev. George Storrs preached there during the revival: and that there are instances in which books have been altered before their publication at the Book Room. The following from the Watchman gives the latest instance of servility.

It will be remembered, that the Advocate has frequently called for accounts of the manner in which the century might be celebrated in different parts of the country; and it has been proposed, we believe, to embody these accounts of at least the centenary sermons in one or more volumes for the benefit of posterity. Well, among these accounts one will be found in the Advocate of the 5th inst., from Middlebury, Vt. It so happened that the very same account was forwarded to us, in an extra of the Middlebury Free Press, by the Secretary, brother J. M. Slade. On seeing it in the Advocate we had the curiosity to compare the "copy" with what appears in that paper. And true to their former course we find the editors had expunged the following paragraph. If the reader will just compare what follows with the last part of what is found in the Advocate, he will see where it comes in. The writer of the account was describing the speech of Rev. Syrus Pringle. The sentence in italic is the part left out in the Advocate.—"He alluded, in a feeling manner, to the time when the gospel reached his heart, and he was converted to God,—to what Methodism had done for him in raising him from a degraded state to the dignity of minister of Jesus Christ.—He spoke of the voice of Wesley upon the question of slavery and intemperance as being far ahead of the times in which he lived; and that those who were now considered the moral ultra upon the exciting topics, were but reiterating the sentiments he advanced in 1783, and which would ere long, be acknowledged as those most in accordance with

the spirit of the gospel. His prayer to God was, that Christianity might spread until the world was filled with the glory of God."

Now, we ask, what could be the design in leaving out the above paragraph? And what must be the design in putting out, from every article published in that paper, every allusion to that vile system? Is there no truckling to the spirit of slavery in all this!

THE MASSACHUSETTS ANTI-SLAVERY WOMEN, are a pattern to the country. They lately held a splendid fair in Boston, for four days, and the receipts amounted to more than \$1500, which they cast as a donation into the treasury of the Anti-Slavery Society. There is scarcely limit to woman's power, when she sets her heart on a thing. If the anti-slavery women of Ohio would but resolve to do something for the Philanthropist, then indeed might we hope for better days.

THE REASONS &c.—The frequent republication in abolition papers of slave-advertisements, in which various kinds of mutilations are described, as marks whereby runaways can be known, has put slaveholders more on their guard. Of course, it will not do to omit the tell-tale marks, but then these must now be accounted for. In the following advertisement, we have a man badly ruptured in his side, with a mutilated ear, a scarred forehead, a broken shin bone, deformed foot, crooked joints &c. But, a horse broke his shin, a horse scarred his forehead, his ear was mutilated by fighting, and as for the rest, rupture, crookedness and all, why—they came just naturally! May be so. However, such an advertisement, in which so much trouble is taken to assign causes for mutilation, shows that slaveholders feel that the eyes of their Northern brethren are on them.

100 DOLLARS REWARD.—Runaway from the subscriber, living in Cass county Georgia, on the 12th of August last, a Negro Man named JESS. He is a dark mulatto, 44 or 5 years of age, badly ruptured on one side, a small cut of one of his ears in fighting, a scar on one side of his forehead, caused by the kick of a horse and his right shin bone broke also by the kick of a horse, the toe on that foot torn a little out when walking; his hands and feet a little more crooked and loopy than common, and the joints somewhat larger than usual for a man of his size. The said man was raised in Lexington, Ky., or the neighborhood thereof, where he will doubtless endeavor to go, as he was seen on the road, 18 miles above Knoxville, Ten., directing his course to Bean's station. I will give the above reward for his confinement in any jail so that I get him. JAMES FREEMAN.

Nov. 16, 1839—3v. All the papers in Kentucky are requested to insert the above advertisement 3 times weekly, and forward their accounts to Rockport, P. O. Murray county Georgia. J. F.

CONSISTENCY.—The editor of the Conneaut Gazette S. F. Taylor Esq. who was, until lately a warm friend of abolition, now announces himself as its enemy. He opposes it, because it has become popular—because its friends are determined to carry their principles to the polls. In January, 1838, it seems that he was a strong political abolitionist. We copy the following from the last Ashtabula Sentinel.

A list from the records of the Jefferson Anti-Slavery Society, January 1838. S. F. Taylor Esq., of Conneaut seconded the motion for the adoption of the third resolution.—He commented at considerable length upon the sacredness of the right of petition, and the wrongs incident to the system of American slavery. He spoke of the gross violation of the one, and of the enormity of the other. He said the latter was committed as our Government was the only place where we could meet and effectually redress those wrongs, and as a denier resort it was our duty to carry the question there.

Attest, O. P. RROWN, Secy. "FREEDOM OF THE PRESS."—It is a common complaint among Baltimoreans, that the Press is muzzled in this city. Certainly, some of our editors seem to avail themselves of every opportunity to speak favorably of Roman Catholics, and are exceedingly slow if not altogether unwilling to publish any thing that might in the slightest degree militate against the interests of that church or incur the displeasure of its members. This fact has so often been the subject of remark and complaint among intelligent gentlemen of all the Protestant denominations of Baltimore, that we are surprised that measures are not taken to establish a free and independent Daily, that would speak out with equal fear or favor, on all subjects, and especially in reference to the doings of the Papists. Such a Press is greatly needed in this city, and if well conducted, we are confident it would meet with liberal support. There are thousands of Protestants in this city and State, who would give it a decided preference to any other paper now published here. Let the trial be made, and success will doubtless follow.—Balt. Methodist Protestant.

Is it any more disgraceful to be muzzled on the subject of Catholicism, than slavery? Can you expect more disinterestedness in the conductors of the political press, than of the religious? When religious editors, and ministers suffer themselves tamely to be gagged on a great moral question, have they any right to censure business editors, and partisans, for refusing to take sides in a sectarian controversy? Are the superstitions of Romanism so much worse than the infernal cruelties of slavery, and are political editors so much better than religious ones, that the former must be condemned because they fear to offend their catholic readers, while the latter must be excused, when, out of fear of the slave holder, they refrain from publishing "any thing that might in the slightest degree militate against the interests" of slavery? We learn from the article copied into the Protestant, that two of the Daily papers of Baltimore refused to print a separate advertisement of a pamphlet against catholicism, written by Rev. R. J. Breckenridge! Pooh! this is nothing. There are divers reverend brethren of Mr. Breckenridge in this city, who refuse stubbornly to publish from their pulpits advertisements of anti-slavery meetings, even when presented by members of their own congregations! And has our good brother of the Protestant forgotten, that he himself, dares not publish in the organ of the church, the official proceedings of the annual conferences, when they relate in any way to the subject of slavery? Time enough for the religious press to complain of the slavery of the political, when it has emancipated itself.

SOUND DOCTRINE FOR A DEMOCRAT.—There is, however, another question in which the abolitionists take a deep interest in this state, which has no particular and direct bearing upon the subject of slavery. It is the political rights of the blacks, within the state of Ohio. It is well known how they are completely disfranchised the moment he sets his foot across the line into this state. He cannot vote—he cannot be a witness in any court of justice, and if required, must enter into bonds for his good behavior, and for the security of the state. So say the laws of Ohio, and in our opinion their complaint is just. We seriously doubt whether the state of Ohio, under the Constitution of the United States, has any right to impose any discriminating duties upon any class of people on account of their color. We see no good reason why we might not as well prohibit the emigration among us, of all men who call themselves by the name of Rice, by which our neighbor of the

Telegraph, would have been deprived of his present fat office, and the people of Geauga of the productions of his noddle. If it be admitted that negroes, are "persons," it is evident from the 9th section of the first article of the Constitution of the U. States, that their migration from one state to another, cannot be prohibited, even by Congress—much less by a single state. To obtain a repeal of the laws, then, which in effect prohibit colored people from emigrating to this state—is it not proper—is it not the duty of the editor who believes that they should be repealed, to make it a political question?—Painesville Republican.

We are glad to see the democratic editor of the Republican so zealous. Can he tell us what are the opinions of the Democratic Senator of his district on the subject of the Black Laws? Of course, the Republican editor, holding such sentiments as he does, could not have cast his vote for him, unless aware that he was opposed to them. We hope to have his earnest co-operation during the next session of the assembly, against these most odious laws.

THE WESLEYAN OBSERVER, is the title of a new paper, to be published in Lowell, Mass., and edited by John Horton and Orange Scott. It is to be Anti-Slavery in its character. The following, by the editors, will throw light on its object.

"We propose to publish the Wesleyan Observer for six months only, commencing on the 1st of January next. That six months will be one of the most important periods in the history of the Methodist Episcopal Church. Our next general conference will sit during that period, and as both the editors will be members of that body, communications giving the fullest and earliest account of the progress of business, will be furnished for the Observer. An epitome of the doings of Congress, which will probably be in session during the whole of that period, will also be furnished, weekly, for our columns."

ENGLAND.—We copy the following articles from the British Emancipator of Oct. 16 just received at our office. Texas.

We regret to see it announced that the French government has concluded a treaty of commerce with the republic of Texas, thus recognising this revolted province of Mexico as an independent state. The British Government, we have no doubt, is strongly pressed to do the same; and there are not wanting inducements of a certain description by which it may be recommended to them. But we trust Her Majesty's ministers will have their hearts alive to the vital importance of this question, as involving to an incalculable extent the dearest interests of humanity and justice. It is a deplorable thing in this age of the world, after such gigantic and persevering efforts have been made to get rid of slavery and the slave-trade, and with so much success, that in a country in which slavery had been abolished, (and that country four times as large as France,) this curse and crime should be restored! It is yet more deplorable, that this restoration of slavery should have the effect, and should have been brought about for the purpose, of providing a vast and almost boundless market for the slaves reared like cattle by an adjoining nation, boasting to be civilized and Christian! The domestic slave-trade has made the United States the sink and the scum of the world; yet, this more than infernal traffic is to find an inexhaustible outlet in Texas! Yet more deplorable is it, that a nation born amidst the agonies of the slavery it revives, and existing but for the perpetuation and aggravation of atrocities which all civilized governments have agreed to denounce and exterminate, should by any one of those governments have been acknowledged as a nation at all. Humanity bleeds on contemplating slavery as a fact of the past; it is dreadful to see it originating anew. A nascent people ordaining slavery should have met with not a moment's toleration; they should have been frowned and trodden out of being by the united scorn and resistance of the civilized world. We hope the government of England at least will do its duty, and not, for reasons which must be policy in the comparison, lend its helping hand to a people in whose growth there will also grow every thing which freedom abhors, which justice denounces, which humanity shudders at—every thing, which in every other quarter of the world, British wealth, power, and life have been prodigally expended to destroy. Will not every Englishman's bosom echo to the sentiment, Let Texas never be acknowledged by England till her population is free!

The Committee of the British and Foreign Anti-Slavery Society have not been inattentive to this important subject. In another column will be found a memorial in relation to it, which was presented by that body at the Foreign Office on Saturday last.

Memorial to Government on the Recognition of Texas.—To the Right Honorable Lord Palmerston, her Majesty's principal Secretary of State for Foreign Affairs, &c. &c.

MY LORD.—The Committee of the British and Foreign Anti-Slavery Society beg permission to express their sentiments to your Lordship on a subject deeply interesting to all the friends of liberty and justice, and which they feel to be of paramount importance at the present time, as affecting the dearest interests and future happiness of a large portion of the human race, and one to which it is understood the attention of your Lordship and her Majesty's government has already been officially directed.

It is currently reported that from the revolted province of the Mexican empire, Texas, envoys have been sent to this country to solicit its recognition by the British government as an independent state. With such a negotiation, considered as relating to political interests alone, although they connect these to be of the gravest importance, as it respects the interests of British subjects, and even the integrity of the British empire in the Gulf of Mexico and Caribbean Sea—it would be quite out of the province of the British and Foreign Anti-Slavery Society to interfere; but there is a peculiar feature in the present case, which renders it not only proper for them, but imperative on them, to express to your Lordship their sentiments on the subject, and to intreat for them a serious consideration at the hands of the government.

The Committee will not trouble your Lordship with a detail of the unjust and atrocious manner in which the Mexican province of Texas has been wrested from the parent State by unprincipled adventurers, land jobbers, and slave holders from the United States, whose conduct merits the most indignant rebuke, and must attach lasting dishonor to all who may become implicated in it; but would press on the consideration of your Lordship and the Government the well-known fact, that the legislature of Texas has abolished the universal freedom which, with such admirable justice and propriety, had been decreed by the Mexican government, and have re-established slavery in its worst form.

The Committee would also call your Lordship's attention to the fact, that the Texian laws also provide for the expulsion from its territory of all Africans and the descendants of Africans, whether in whole or in part born free, as well as of the native Indian tribes, an iniquity not less cruel than it is infamous, and unparalleled in the history of any civilized people. It will be no more than consistent, the Committee conceive, with the noble attitude which Great Britain has taken before the world on the great subject of slavery, to refuse, in the most positive

terms, the recognition of any new state in which the unrighteous system of slavery is recognised, and measures so repugnant to every principle of equity and religion as those referred to are established by constitutional law; nor can it, the Committee would respectfully observe, be otherwise than a matter of plain and imperative obligation that the British government should avail itself of so just and striking an opportunity of using its mighty moral influence, for diffusing through other countries the same freedom which at so much cost has been happily, and the Committee trust permanently, established in the dependencies of our own.

The whole of the case before the Committee, however, is not yet stated. The establishment of slavery in Texas will open an immense market for the slave-breeders of the United States, and will inevitably enlarge to an unprecedented extent, and raise to a pitch of unprecedented horrors, a traffic so infamous and deplorable. Nor can it be doubted but, in spite of the law which prohibits it, the slave-trade with Africa, against which the whole power of the British empire is arrayed, will be extensively carried on, as there is too great reason to believe it has already begun.

Under these circumstances, the Committee trust that her Majesty's government will regard the proposed recognition of Texas with the greatest abhorrence; and they cherish an earnest hope that in their decisions, considerations of humanity, justice, and liberty will be firmly held paramount to every other.

On behalf of the Committee,
G. W. ALEXANDER, Chairman.
British and Foreign Anti-Slavery Society, 27, New Broad Street, London. September 27th, 1839

Noble stand of the Ripley Presbytery, United States.

Extract of minutes of a committee meeting of the British and Foreign Anti-Slavery Society, held September 28, 1839, G. W. ALEXANDER, Esq., in the Chair.

The attention of this committee having been directed to the resolutions of the Presbytery of Ripley, in the state of New York, of the 16th of July last, wherein they resolve, That they will not receive as a candidate for the ministry, license, or ordain, any who are known either to hold slaves, or to justify the practice of slave holding; and further, that they will not hold fellowship with any Presbytery, synod, or other ecclesiastical body, as a church court, while it is known that they tolerate the sin of slave holding under their jurisdiction—

Resolved.—That this Committee hail with great satisfaction these declarations of that portion of the Christian church; and desires to express their cordial approval of them, as being in their opinion entirely consistent with the will of Him who maketh of one blood all nations of men; and this Committee would hold up these proceedings of the Ripley Presbytery as not only worthy of imitation, but as exhibiting the imperative duty of every section of the Christian church.

Resolved.—That the secretary do transmit a copy of this resolution to the stated clerk, J. H. Lockhart of the Ripley Presbytery, and also to the Editor of the New York Emancipator.

The Hon. Daniel Webster.—On Saturday last a deputation of the Committee of the British and Foreign Anti-Slavery Society waited on this distinguished American, with a view to engage his influence for the cause of Abolition.

Mr. Pierpont—Liberty Triumphant.—Laud Deo! Mr. Pierpont's noble and triumphant vindication of himself, contained in our last, has done its work. The pro-slavery turn party in the Hollis Street Society is signally defeated, and the friends of freedom and temperance have achieved a glorious triumph. On Monday evening last the Society held a meeting to consider and act upon the Report of the majority of the committee, which contained a proposition to expel Mr. Pierpont from the pulpit, *volens volens!* On the question of the adoption of this Report, the vote stood 59 in the affirmative, 60 in the negative. Subsequently the following resolve was submitted by Mr. Boyd, and adopted by a vote of 69 to 6.

Resolved. That the vote passed on the 30th of September last, whereby the Rev. John Pierpont was requested to take up his connection as Pastor of this Society, be as the same is hereby rescinded; and that as a Society we do approve, and will endeavor to sustain the freedom and independence of our pulpit as illustrated in his past ministrations.

Mr. Pierpont, we take it for granted, will resume his pulpit on the next Sabbath. This victory of truth and righteousness over ruin, slavery and falsehood, is one of which the friends of humanity have just cause to be proud.—*Liberal.*

Three days later from England.—The packet ship Oxford arrived at New York November 13, sailed from Liverpool October 21st.

The intelligence brought is substantially the same brought by the Great Western. No event had occurred to change its complexion. Specie continued to decrease in the Bank of England, which continued also to curtail its circulation.

LONDON MONEY MARKET, Saturday, October 10, 19 clock. The English stock market is quiet, and has given away fully 1 1/2 per cent. The opening price of consols was 94 1/2 for account; and the present price, the lowest of the morning, is 92 3/4 for money, and 92 1/2 for account. The reduced three and a half per cents have experienced a greater decline, and, after being at 97 1/2 are now 96 1/2. Bank stock is 1 1/2 per cent lower than yesterday, being quoted at 17 1/2. India stock is 2 1/2. Exchange bills are, however, lower, being 4s to 2d discount.

This decline is solely attributed to the state of the market, which is borne down by an aggregation of small sums of money, and has not been produced by any extraordinary operation.

STATE OF TRADE IN ENGLAND AND AMERICA.—At present, if not absolute distress, much embarrassment and anxiety prevail in England and America. The British Queen, which arrived on Tuesday last from New York, brings accounts of the continuance of a mighty struggle with commercial and monetary difficulties. The efforts to pay their debts to foreign countries are continued with operations incurring fresh liabilities to English capitalists.

The same vessel which carries bullion and bills of exchange representing produce shipped, also brings bonds and post notes and other promises to pay exorbitantly for immediate accommodation. And it would seem, that although the means adopted by Englishmen to raise funds in America are not the same description, nevertheless the markets of the United States are resorted to for the purpose of obtaining ready money.

It appears that immense quantities of merchandise have within a month been sold at auction in New York and Philadelphia, at low prices, on account of English owners. No doubt the gain of such transactions results eventually with the purchaser—the loss with the ready seller; but in the meantime, additional pressure is put upon the American money market just when it most needs relief. This state of things is unnatural as well as distressing. Permanent, or even of long duration, it cannot be; but the symptoms of speedy improvement are not visible. The manufacturers of the North of England are preparing for a dull season. "In consequence of the unfavorable prospects of the coming winter," says the Manchester Guardian, "a number of individual spinners and manufacturers, in various parts of the neighborhood, have already ceased to light up their factories."

We have not heard of any agreement to that effect, but understand that several meetings, for the purpose of considering the subject, are in contemplation. The foreign exchanges, in defiance of every effort to support them, continue to decline; and a farther contraction of accommodation by the Bank of England is anticipated.

SLAVERY IN KENTUCKY.—A clergyman, who has resided in Kentucky for some years, expressed in his decided opinion, that were slavery abolished in that state, the property of the commonwealth would be increased to five times its present value. There can be little question in the mind of a disinterested person, that Kentucky would be a great gainer in a pecuniary point of view, by the abolition of slavery. Slavery hangs like an incubus over her prosperity. Ohio, with a climate less salubrious and with soil less fertile, far outstrips her both in population and wealth. Let slavery be abolished in Kentucky, and there would probably be a great influx of free population into that State, to enjoy her fine climate and to till her rich soil.—Morning Star.

